December 8, 1953

THE Lutheran WITNESS

HAROLD M. LAMBERT

"Oh, Come, Emmanuel"

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

CHRISTMAS WITHOUT SANTA

In this day and age we can't get away from Santa Claus at Christmas time. Children see his picture in every store, newspaper, and magazine, hear his praises sung on the radio, and hear everyone ask what Santa will bring them for Christmas.

We teach our children that some people believe in Santa, but since we are a *Christian* family, we celebrate Christmas because it is Jesus' birthday. We have a large cardboard box for each child for their gifts. These are kept in an unused room, and the children can peek in once in a while, so they know they have gifts, even though Santa doesn't come here.

Our gifts at Christmas are given and received to remind us of God's wonderful Gift to us. Our tree reminds us that Jesus is the Light of the world. The decorations and trimmings show that we are happy — happy, because Jesus came.

So often we hear the phrase, "Christmas is for the children." If through the Christmas season we can lead our children one step closer to Jesus, then indeed, Christmas is for them, and in leading them we find ourselves one step closer, also.

Christmas is for us only because Jesus came. So it is for our children, and we cannot teach them to share their Savior's birthday with any mythical character. Maybe our children won't beam when someone asks them if Santa is coming, but they will have, as far as we can humanly give them, a holiday filled with remembrance of their God and their Savior, and they will learn that all the goodness and happiness of Christmas exists — because Jesus was born!

Many folks have said, "What a silly attitude; we believed in Santa, and it didn't hurt us, and it won't hurt our children."

But no one has ever said that it didn't hurt Jesus or that it didn't dim our childhood worship of Jesus at Christmas.

Red Bud, Ill. MRS. E. LOCHMOELLER

LIBERTY IN WORSHIP

While attending a service recently in one of our Missouri Synod churches, I found it rather disconcerting after the congregation had stood during the liturgy through the Gloria in Excelsis to have the pastor motion the congregation to be seated during the reading of the Epistle Lesson; the hymn between that and the Gospel Lesson was omitted, and the congregation rose for the Gospel Lesson.

Some inquiry informs me that this is considered permissible and is supposed to emphasize the Gospel Lesson. To me it is revolting to be seated during the reading of God's Word. . . . It seems to me this practice will deaden respect for God's Word in our youth as well as older members. . . .

We have been to a number of churches lately, and these churches have the congregation remain seated for part of the liturgy but stand for both Scripture readings, and this seems so much more fitting.

Elizabeth, Ill. F. SCHULZ

NOTE: *Liturgical practices are entirely a matter of Christian liberty. Some congregations prefer to remain seated during the reading of the Epistle Lesson, since, according to an ancient custom, the Epistle is considered instruction. It is liturgically proper (but not commanded in Scripture) to rise* AFTER *the pastor has announced the Good News, the Gospel for the Day, as directed in our "Hymnal," page 11. Remaining seated during the reading of Scripture, as is done when Scripture is quoted during the sermon, does not necessarily show disrespect.*

"GOOD TASTE"

The writer of "All Things to All Men" in the October 13 WITNESS might look into recent hymnals of other denominations and note how many of those Lutheran "classics" are included. Those folks are saying, "You Lutherans really have a treasure in your hymns." . . .

If we have lost quite a number of people because of our classical hymns, I wonder how many would stay away because of jiggy tunes and waltz-time parodies in church? There is such a thing as good taste. Let it be said for our Lutheran Church that our hymnal contains also great and good music of hymn writers not of our denomination.

Decatur, Ill. BERNHARD J. JORDAN

SAYS "AMEN"

I would say "Amen" to E. A. Kettner's letter in the WITNESS of October 13, but I would add: Each service would *also* have Lutheran hymns. When you have two good things, why use only one!

North Bend, Oreg. MRS. P. T. WILCH

"FINEST . . . BY A LAYMAN"

The article "Lutheran by Conviction" by Robert L. Calatrello, in the October 27 issue of the LUTHERAN WITNESS is, to my mind, the finest statement by a layman that I have seen in many years.

Milwaukee, Wis. J. H. BAUMGAERTNER

IN "AGREEMENT"

Thanks very much for publishing Rev. Elmer A. Kettner's letter in the WITNESS of October 13.

I find myself in complete agreement with what Pastor Kettner wrote.

The principle enunciated in his letter of "being all things to all men," also in the matter of worship, is one which needs a new emphasis in our circles.

St. Louis, Mo. WM. H. HILLMER

VICTORIOUS FAITH

"And this is the victory that overcometh the world, even our faith"

Dear Father, see Thy children
At the threshold of the year.
Our lips would sing Thy praises,
But our hearts are full of fear.
Oh, may we hear Thy promise
Above the battle's din
That they who put their trust in The
The victory shall win.
For bombs may bring destruction
Wherever they are hurled,
But faith is God's own promise
That overcomes the world.

We think in terms of living
As if this life were all.
Our dreams are too earth-centered;
We whimper when they fall.
We build our little castles
And worship at their shrine,
Forgetting we are pilgrims,
Living on borrowed time,
That heaven is our dwelling
And earth our training ground.
O Father, purge and prune us
That righteous fruits abound!

Then will we trust Thy promise:
"Come unto Me and rest."
And "all things for God's children
Work ever for the best."
And yet again that promise,
Repeat it now with me,
"According to thy days, Child,
So shall thy strength e'er be."
And then whate'er destruction
Through sins of man is hurled,
Oh, ours shall be the victory
That overcomes the world.

ESTHER A. SCHUMANN

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The Christians' New Year's Day

By THEODORE HOYER

Professor of Historical Theology, Concordia Seminary, St. Louis

There are doubtless few customs so generally observed in our modern world as the celebration of January 1 as New Year's Day. It has not always been so, at least not in the Christian Church, which, as Luther states, objected to this day because it was a pagan festival day, especially sacred to Janus, who had a double face, one looking forward, the other backward. It was not until about 1750 that all Christian nations agreed to accept our present New Year's Day.

The Church Year

On the other hand, the Christian Church has been celebrating its own New Year's Day for more than a thousand years. It has its own church year, with its beginning, its various divisions, and its end. The first Church observed a few festivals, but about the year 600 the entire course of the church year was established. In the subsequent centuries the Roman Church kept on expanding its number of festivals until finally nearly one half of the year was composed of festivals. Also in this respect the Reformation exerted a purifying influence. Also here Luther and his co-workers in the Lutheran Reformation manifested sound judgment. They returned to the practice of the ancient Church, permitted the church year with its chief festivals to continue as a useful and salutary arrangement, and discarded only the numberless saint days and superstitious festivals of the Middle Ages.

To be sure, there were radical spirits at the time of the Reformation who thought that Luther did not go far enough in this matter. They wanted to eradicate everything which reminded them of the ancient Roman Church. The result was that the church year likewise fell victim to their zeal for reform. A Lutheran theologian relates, for example, that in a certain church in Southern France he was compelled to listen to a sermon about Lot's wife on Easter Day. Now, it is not necessary for us to go to France for such an example. Since most great American churches were not of Lutheran but Reformed origin, they at first abolished the entire church year with nearly all its festivals. Only in recent times have they reintroduced at least the major festivals of the church year.

Salutary

The church year is a beneficial institution. True, it was not ordained by God, yet it has a pattern established by God. In the Old Testament, God had commanded the observance of the great festivals, the Passover, Pentecost, and the Feast of Tabernacles, as a memorial of the wonderful works of God. In the New Testament, God has not ordained any festival. The New Testament people of God had outgrown the age of minority, and they arranged these matters as they chose. Obviously, however, festivals are God-pleasing if they have the same purpose as those in the Old Testament. And what that is in respect to the church year becomes apparent from the fact that at first Easter was celebrated not only every Sunday, but in a special annual festival. The next step was the observance of the preceding Friday, Good Friday, as the memorial day of Christ's death; then, looking forward, the 40th day, Ascension Day, and the fiftieth day, Pentecost; then, looking backward, the forty-day period of fasting, after the example of Christ in the wilderness. Thus in the course of time the church year originated.

Meaningful

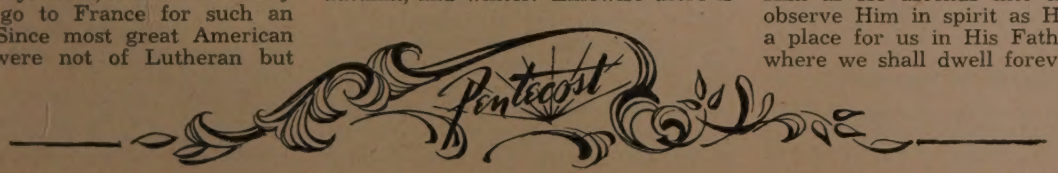
Both the ecclesiastical and the civil year go hand in hand for us Lutheran Christians. But for us the church year is much more important and meaningful than the civil year. For the ecclesiastical year is not a planless and aimless aggregation of festival days, but a well-planned presentation of the sacred history and thereby of the entire doctrine of salvation. The civil year revolves round the sun. The latter determines the seasons: spring, summer, autumn, and winter. Likewise there is a Sun in the heaven of the Church, our Lord Jesus Christ, and once every year the Church revolves round this Sun. Thus we have the spring of the Christmas and Epiphany season; the hot summer of Lent, in which Christ labored and suffered for our salvation; the fruitful autumn, which begins with Pentecost and Trinity and motivates Christians to offer to God the fruits of a holy life; and at the end of the year it is winter. Then we speak of the last things, of death and resurrection and final Judgment. The church year itself preaches a powerful sermon; it proclaims to us the entire counsel of God for our salvation.

Glorious

Yes, the church year is a much more glorious year than the civil year. The latter begins with winter and ends with winter, cold and rigid and dead. The church year begins with the harbinger of spring in the proclamation of Him in whom we are to have life and have it more abundantly. The church year ends with winter, with death and judgment, but also with the victory over death and judgment. The plants which the Father has planted are gathered into the home that was built for them before the foundation of the world. Those who did not accept Him will be uprooted. On the last Sundays after Trinity the Gospels deal with the entrance into the Kingdom of Glory, the goal of the entire work of our Savior.

Blessed

Again we enter the new church year, to stand again at the manger in Bethlehem and hear the tidings of great joy: "Unto you is born this day in the city of David a Savior, which is Christ the Lord"; to stand again beneath the Cross on Calvary and adoringly hear His cry of victory: "It is finished"; to stand again at the open tomb and rejoice: "Jesus, my Redeemer, lives. I too, unto life shall waken"; again to behold Him as He ascends into heaven and observe Him in spirit as He prepares a place for us in His Father's house, where we shall dwell forever.



Who Shall Be Able to Stand?

By A. G. MERKENS

Professor of Religious Education, Concordia Seminary, St. Louis, Mo.

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Detail from "Last Judgment," Michelangelo

"The Day Is Surely Drawing Near"

Multitudes today, even as in all periods of world history, scoff at the idea of a coming day of final judgment, a *"Dies Irae, Dies Illa,"* that Day of Wrath and of final, irrevocable judgment, in which all accounts will be squared; in which wheat and tares, sheep and goats will be eternally separated; in which the door of grace will be shut.

Nevertheless, this idea is one of the universal intuitions of mankind. Man without immortality and final accountability would be only an animal. A God who would or could not judge would not be God. Without Judgment Day, the riddle of the universe and the problem of good and evil would remain forever unsolved.

Scripture Declares the Fact of the Coming Judgment

However, our Christian convictions concerning that day rest not on man's intuition, not on logical and inescapable conclusions drawn by the mind of man, but on the infallible Word of God. No honest dealing with the Scriptures can evade the Old and New Testament teachings as to the Day of Judgment. That teaching is fundamental. Without it even the Gospel of Christ, the great divine drama of Calvary, remains a meaningless mystery and can have no eternal value. The Scriptures set before mankind this solemn truth: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27); "we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). The dream of universal and invincible progress for humankind here on earth is a false dream. The hope of a natural evolution of this world into perfection is a vain hope. God will bring human history to its climax with the mighty intervention of Christ, coming in the clouds of heaven with great power and glory, to judge the quick and the dead.

The Wrath of the Lamb

In the Book of Revelation, St. John reveals that the "Day of His Wrath" is the day of the "Wrath of the *Lamb,*" of our Savior Jesus Christ (Rev. 6:16, 17). The meek and gracious Lamb of the present is the wrathful Lamb of the future. Always God deals with man through this Lamb. In the day of grace God extends His mercy and forgiveness to guilty sinners through the Lamb. On the Day of Judgment, God in His unveiled holiness and righteousness executes His wrath upon impenitent sinners through the Lamb. God's wrath is the Lamb's wrath. The same Lamb whom God appointed and sent into the world to become the Sacrifice for sinners slain is the Lamb whom God ordained to judge the world in righteousness in the Day of Wrath. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). The same gracious Savior on whose bosom John rested in love and confidence is the Son of Man whom John in vision beheld as having eyes as flames of fire, a voice as the sound of many waters, a mouth out of which went a sharp two-edged sword, and before whom John, terrified, fell down as one that was dead. The same Lamb who for the day of grace said: "Come unto Me . . . I will give you rest" and "him that cometh unto Me I will in no wise cast out," is the Lamb upon the throne who in wrath will say to those at His left: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verily, the vision of the Lamb in His wrath serves to prevent our religion of free grace from deteriorating into sickly, unrealistic sentimentalism and arid intellectualism!

A Call to Repentance

The Day of His Wrath is fact, not fiction. Who shall be able to stand? Will you, when no excuses, no covering up will avail? The call to repentance comes clear and loud: "Prepare to meet thy God!" In the Epistle to the Hebrews we read: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' Law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? . . . It is a fearful thing to fall into the hands of the living God" (Heb. 10:26-31). Then will men, once brazen and bold in their impenitence and unbelief, "hide themselves in the dens and the rocks of the mountains; and say to the mountains and rocks: fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great Day of His Wrath is come; and *who shall be able to stand"* (Rev. 6:15-17)?

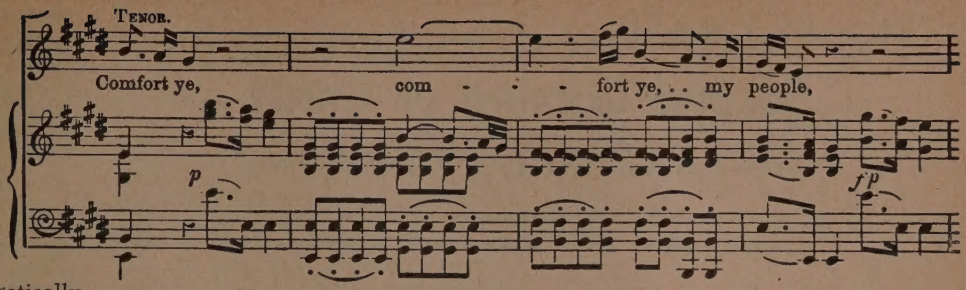
Sweet Assurance

For all true Christians, who glory in the Lamb as their Savior, the vision of the Lamb upon the throne of judgment is consoling. They have already been judged and received by Him. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). Paul reminds us in Rom. 5:9: "While we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him."

May God so rule and govern our hearts and minds by His Holy Spirit that, being ever mindful of the end of all things and the day of His just judgment, we may be stirred to holiness of living here and dwell with Him forever hereafter, through Jesus Christ, His Son, our Lord and Savior, the Lamb upon the throne, to whom be "blessing and honor and glory and power forever and ever."

O Jesus, who my debt didst pay
And for my sin wast smitten,
Within the Book of Life, oh, may
My name be also written.

From Tenor Recitative,
Haendel's *Messiah*



"Comfort Ye"

By PAUL M. BRETSCHER
Professor of Philosophy, Concordia Seminary, St. Louis

Wrong Attitude

Most Americans prefer a life of comfort to a life which seeks comfort. They like to live comfortably rather than have someone "speak comfortably" to them. When they are in difficulty, they may not energetically object to sentiments of condolence and sympathy, but they are averse to comfort and consolation. Some regard their grief to be so overwhelming that, in their opinion, no comfort can assuage it. They are like the mothers whose children Herod had slaughtered and whose grief the sacred writer describes in the words of Jeremiah: "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they are not."

Others regard all comfort proffered them as hollow mockery, as did Job when he said to his friends: "I have heard many such things; miserable comforters are ye all." Still others deny the very legitimacy of comfort. Life, so they believe, has its good and bad, its sweet and sour, its light and shadow, its pleasure and pain. One must take each day as it comes and regard each past day a closed chapter in the book of man's life whose pages must never again be consulted. They are the people who believe the pattern of their life to have been spun by a blind and capricious will governing the universe and determining the destiny of every human being and that man is therefore utterly helpless. Let man resign himself, so they believe, to this stubborn fact, and he will neither need comfort, nor will he crave it, nor will he accept it when it is offered him.

For people who conform to these attitudes toward comfort, the message of Advent and Christmas has no particular relevance. For them this blessed season with its message of comfort and joy has only superficial significance. For them this season means only the opportunity to make some folks momentarily happy by sharing with them a few necessaries or even luxuries of life; to make others forget for a few passing hours their cares and concerns; to make still others, for a day, kind and considerate toward those who are in distressing circumstances.

Right Attitude

But God's people take a different attitude toward comfort. They can be comforted, for they know that a loving and merciful Father in heaven controls and directs their destiny. They wait on the Lord for comfort, since they rely on the divine promise: "As one whom his mother comforteth, so will I comfort you" (Is. 66:13). As God's people they gratefully receive comfort when it is offered them. As God's people they drink into their souls the comfort of the divine Word when it is proclaimed to them. As God's people they believe they have a right to expect comfort from their fellow Christians, especially from those who are ministers of the Gospel of Jesus Christ. All this is implied in, or suggested by, that divine imperative: "Comfort ye, comfort ye, My people, saith your God" (Is. 40:1).

During this blessed Advent and Christmas season the divine "Comfort ye" will be proclaimed to people with disturbed hearts and tearful eyes, to those in gloom and sorrow, to all who are weighed down with grief.

The Advent and Christmas Story

Advent and Christmas tell of God's love for sinful man, a love so unique that it cannot be fathomed, a love so great that it moved the Father in heaven to send into this sinful world His own Son that He might through His life and death redeem man from all sin, from this present evil world, from all sorrows, griefs, and cares, and from the future punishment of hell. The Christmas story tells of the Lord Jesus, into whose body every baptized Christian is incorporated and with whom every Christian died and again lives. It tells of Him who is not only man's perfect Elder Brother, but who is also the Cause and Captain of man's eternal salvation. It tells of Him who gave His disciples His Word and Sacraments in which He promised to abide with them all the days of their life. It tells of Him who will return in glory to make a complete and final end of all sin and misery and distress and loneliness, who will remove all crying and pain and death, and who will make all things new.

A Blessed Task

To engage in the blessed task of comforting people — God's people — through the proclamation of the incarnation of God's Son is not merely a privilege, but a divine imperative. "Comfort ye, comfort ye, My people, *saith your God.*" As truly as we are to strive to respect the voice of God coming to us daily in the Word of Scripture, so truly we must strive to respect the voice of the same God who bids us: "Comfort ye, comfort ye, My people!"

Response

And, God be praised, God's people will receive with grateful hearts the announcement of divine comfort. They will receive it as did the shepherds who believed the angel and hurried over field and hedge to see the infant Child. They will receive it as did the Magi who surmounted every barrier to bring their tribute of thanksgiving and adoration to the King of heaven. And so, through the pastor's proclamation, God's people in all lands will once again experience the thrill of the Advent and Christmas message and the peace of God which surpasses all understanding. God's people will once more be ready, if that is the will of their heavenly King, to live with their problems and burdens and difficulties as with a cross laid on their shoulders by the incarnate Christ, and will patiently and surely follow Him even though it be through the valley of the shadow of death. May the "Comfort ye" of Advent and Christmas comfort you!

"Comfort ye, comfort ye,
My people, saith your God."

The Church Fixes Her Eyes on the Second Coming of Christ

Excerpts from Essay Read at the Houston Convention

By FRED KRAMER
Professor of Systematic Theology, Concordia Seminary, Springfield, Ill.

Part II

SHE ACCELERATES HER WORK

"I must work the works of Him that sent Me while it is day; the night cometh when no man can work" (John 9:4). Thus spoke our Lord to His disciples toward the end of His earthly ministry. His Father had sent Him to redeem mankind and to reveal Himself in His prophetic office as the Messiah and Savior of men. His time to accomplish this stupendous task amounted to but a little over three years if the usual chronology relative to the Savior's public ministry is correct. He used every moment to the utmost in order that His task might not be left unfinished when the night of death would overtake Him.

Our Work

"We must work the works of Him that sent us while it is day; the night cometh when no man can work." So should also the members of Christ's Church on earth say, though in a sense somewhat different from that carried by our Lord's words. Our work is different from His; our day is different from His; our night is different from His. His work was the redemption of mankind. Our work is to proclaim this redemption, and the forgiveness of sins which flows from it, to a perishing world. He made this our work when He said to His disciples on a mountain in Galilee during the interval between His resurrection and ascension: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18 ff.).

For Him it was "day" until the fatal hour when He was to offer Himself for the sins of the world upon the altar of the Cross. For His Church it is "day" until Christ returns to judge the quick and the dead. For Him "night" came when death ended His earthly ministry. For us it will be "night" when the end of the world will make further preaching of the Gospel impossible.

It is not an arrogant boast of the Christian Church, but a truth of Scripture, that God is permitting the world to remain for the Gospel's sake. In discussing the signs which shall precede the end of the world, Christ says: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Only when this sign has been fulfilled, when the Gospel shall have been preached in all the world for a witness to all nations, can and will Judgment Day come. . . .

What an incentive for the Church at all times, but particularly when she sees the signs which presage the coming of the end of the world, to do the work her Lord gave her to do while it is day.

Zeal of the Apostles

The Apostles were spurred in their efforts to evangelize the world by the feeling that the task which had been entrusted to them was immeasurably great and that the time was short. And so we find Peter proclaiming the saving Gospel and the return of Christ to Judgment in one breath. (Acts 3:19 ff.; 10:42 f.)

It was the expectation of the coming of Judgment Day together with the love of Christ and of the souls for whom Christ had died that stoked the fires of the missionary zeal of St. Paul. He tells the Corinthians: "We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). He shows what effect this realization has on his missionary labors: "Knowing therefore the terror of the Lord, we persuade men. . . ." And how he could preach the Gospel from this motivation! . . .

For the Gospel and for the souls of men this man lived a life which he could, in comparing it with the lives of others who thought of themselves as workers in the vineyard of the Lord, truthfully describe as "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." (2 Cor. 11:23.)

The love of Christ, whose coming to Judgment he confidently expected, furnished the drive and energy which drove this physically weak man to do what many a physically far more able man might shrink to undertake. . . .

His faith in Christ, coupled with the expectation of His return to Judgment, enabled this Apostle to live in such a way that he could truthfully say: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord (Phil. 3:7, 8). . . .

The Church's Duty

So must also the Church that lives and preaches amid the signs of the coming Judgment preach the Word. Nothing dare deter her. . . .

Two signs of the last times are particularly calculated to deter the Church and individuals within the Church from doing their duty in the matter of preaching the Gospel during the last days of the world. The one is the fear of persecution, the other is the spirit of materialism.

Fear of Persecution

The fact that there will be persecutions of Christians in the last times the Lord clearly foretold. "Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for My name's sake" (Matt. 24:9). Those in the Church who are fearful and weak will then tend to withdraw from the work that must be done, if not from the Church itself. "And then shall many be offended and shall betray one another and shall hate one another" (Matt. 24:10).

It seems indeed as though two things which our Savior sets forth as signs of the approaching end could not exist together. He says that there will be persecution and hatred of Christians among all nations, and He also says that "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations" before the end can come. Here let us remember a lesson from church history. During the first three centuries of her existence the Church lived under constant threat of persecution. No, Christians were not thrown to the lions or put to the sword every day and every hour during those centuries. But the threat hung over their heads constantly, and at times persecution flared up suddenly and violently, and many Christians suffered martyrdom.

Yet, has there ever been a time in the history of the world when the Church grew as mightily as it grew during those three centuries of persecution? It started with a handful of Christians in Jerusalem. It ran into the hatred of the leaders of Judaism immediately. Yet in the midst of persecution, and, in part, through persecution, it spread far and wide. A bit later it clashed with the laws of the Roman Empire, which demanded that all men, no matter what god or gods they might otherwise confess and adore, must burn incense to the Roman emperors, who were regarded as di-

(Continued on page 10)

And Jesus Said

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10.

One glance at this saying, taken from the Parable of the Lost Coin, suffices to show that Jesus taught there is a God, there is a heaven, and there are angels. These matters we Christians take for granted, but in our materialistic world, where all thinking is concentrated on affairs of this earth, it is good to recall how consistently our heavenly Teacher directs our view to what lies beyond this visible sphere.

The burden of the sentence, however, is a different one. It is intended to teach us that God desires, and rejoices over, the repentance of the sinner. The heavens are opened for us, as it were, we see a vast assembly, the holy angels of God; before them on His throne sits the heavenly Father; a report is brought that a certain sinner has repented; and God in the presence of the angels rejoices; and we conclude that they, His messengers and servants, join in this holy emotion of happiness over what has occurred.

Joy in the regions above over the repentance of a sinner! We are likely to think of heaven exclusively in terms of justice and punishing wicked people, with the Ten Commandments prominently engraved on the walls.

But what an imperfect, distorted picture if we stop there! Yes, heaven stands for justice. But there is one word that blazes forth from all the pillars and walls of the heavenly abodes — love, love for the sinner. And when a stumbling human being has lost his way and strays about in the wicked world and through the precious Word is brought to see his error, asks God for forgiveness, and humble, ashamed, sorrowful, but in full confidence turns to the heavenly Father in the name of Jesus, his Savior, there is joy, there is pardon and restoration.

If we could in a measure capture the true import of this saying, what a difference it would make! To mention only one point — instead of Pharisaism, that acid, sour, vinegarlike type of religion which takes more pleasure in discovering faults than marks of true Christianity in the neighbor, we should cultivate an attitude of cheer, sunshine, joy, and holy optimism when manifestations of repentance appear in a sinner; we should endeavor to join in the chorus of the holy angels as they praise God for His forgiving love, and praying for strength to be truly Christlike, we should let these sublime words of the Apostle Paul reverberate in our hearts: "Charity suffereth long and is kind . . . vaunteth not itself, is not puffed up." 1 Cor. 13:4.

WILLIAM F. ARNDT

Your Synod

Many congregations do not yet enjoy the advantages of a Christian day school. At our convention in June we heard that "we are gradually approaching the day when every parish will have a Sunday school." This means that we have some parishes where for some reason or other it has not been possible to establish even a Sunday school. This makes it all the more urgent that parents give ever more attention to the Christian training of their children and do everything possible to establish a Sunday school.

However, the above-mentioned report to the convention also brings encouraging information. There has been a very fine increase in the number of Sunday schools. There has also been a fine increase in the number of pupils enrolled, an increase of nearly 100,000 in three years. Surely this is something for which we should thank God. He gives the increase. 1 Cor. 3:7.

Lest we become proud or begin to boast, we should take to heart the following earnest words from the report of our Board for Parish Education: "The figure, however, gives no cause for complacency. During the last five years pastors of the Missouri Synod have baptized annually some 60,000 to 65,000 children. Accordingly, if we were working at 100-per-cent effectiveness, we could expect an increase in baptized membership of about 60,000 a year. This would markedly increase our Sunday school enrollment." Undoubtedly there is work which needs to be done.

Our Board for Parish Education says: "The quality of our Sunday schools depends more on the quality of teachers and their teaching than on any other factor." If this is true — and it surely is — then we must ask: What are we doing to offer our present and prospective Sunday school teachers opportunity for training? Do you know that as far back as 1938 a special committee prepared and published courses for such training? These courses may be given at Sunday School Teachers' Institutes, but they may also be given in the local congregation.

The Houston Convention passed the following resolution:

"*Resolved,* That the congregations be urged to arrange for

"1. weekly or at least biweekly teachers' meetings in the parish. . . .

"2. regular use of the teacher-training courses offered by our Synod."

Is your congregation taking this resolution seriously? Let us remember that a doctrinal Church such as ours needs indoctrinated members.

J. W. BEHNKEN

The Creed

"And in Jesus"

The "And" is arresting.

There is nothing startling about a man saying: "I believe in God." In fact, the lowest common denominator of all religions is belief in God. Said an argumentative young driver to a hitchhiker from Valpo: "Don't get me wrong, I believe in God." Answered the other: "I, too, believe in God; *AND* in Jesus." What an eloquent *"And."*

Who is Jesus? Language and imagery are strained to describe Him. He is called the Fountain of love, Treasure of grace, Author of all blessings in heaven, Repairer of the evils of the earth, Model of patience, Splendor of the Father, Brightness of eternal light, King of glory, Head of the Angels, Expectation of nations, Teacher of doctors, Crown of all saints, Blessed Redeemer.

To the sick He is the great Physician; to the hungry the Bread of life; to the thirsty the Wine of gladness; to the erring the Way; to sinners the Savior; to the dying the Resurrection and the Life.

Children's eyes glisten as they sing: "Beautiful Savior, Lord of the nations, Son of God and Son of Man." And grownups recapture the fervor of youth as they sing: "How sweet the name of Jesus sounds In a believer's ear!"

Who is He? I go to the biographies which four inspired men wrote concerning Him. "He is very much like unto me," I say, as I read what the Evangelists have to tell. Sure enough, He was born of a woman; He bore the relationship of kindred, neighbors, and friends; He ate the bread He earned. He walked and wearied; He rejoiced and wept; He suffered and died.

Assuredly, He is flesh of my flesh, bone of my bone. "The Son of Man."

And yet, He is different from me. Far exalted above me. He says things of Himself which no rational mortal would ever dream of saying, such as: "I am the Light of the world"; "I am the Door"; "I am the Way, the Truth, and the Life." Furthermore, He performs miracles on earth, water, and air. The miracle with fire, I understand, He has reserved for the end of the world. I reach the conclusion that He belongs to an other order from mine. He is what He claims to be: God.

This God-Man is my effectual Savior, my Jesus.

I come in reverence before Thee, Lord Jesus. Thou art my Redeemer; save me. Thou art my Mediator; reconcile me. Thou art my Pastor; lead me. As my King, govern me. Abyss of goodness art Thou; pardon me. Joy of my soul, refresh me. My Hope, sustain me. My Last End, I yearn for Thee; let me obtain Thee, my Savior-God.

St. Mark's, Detroit ERWIN KURTH

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

The Advent Season

A new church year began with the first Sunday in Advent, November 29. The Advent season, which reminds us of the greatest and most beneficial visit that the world has ever received, directs us to the manger in Bethlehem and bids us join in celebrating the joyous Christmas festival and rejoice in the coming of the Son of God into the flesh.

Advent makes the gift of the Christ Child intimately personal. We view the birth of Christ not merely as an historical fact, but as a gift that has been made to us individually. We know and realize and feel anew that He was born "for us." We believe that He is our Savior, our One and All.

Advent also points us upward and onward to the great day when we shall be with Him in heaven, when we shall be like Him and see Him face to face. May all of us improve the spiritual opportunities offered in this time of grace and faithfully assemble in our house of worship to gather the blessings of God.

They Come and Go

Members of our mission boards spend hours listening to reports of missionaries on furlough. These veterans, who have dedicated their lives to missionary service, come home at stated intervals for a rest period. The Church's "overseas soldiers" also bring firsthand information on the work they have been doing in their respective fields. The men have been in the front lines, battling to undo the evil Satan does in this world; with the love of God in their souls, and with a practical knowledge of religion, the missionaries are equipped to preach the Gospel, to herald the good news of redemption, and to organize the Church.

During their service abroad these missionaries in their evangelistic labors were brought into close contact with the underprivileged in many parts of the world. They saw stark want and shared privation with those whom they served. The missionary and his family became acclimated to heat and humidity in an equatorial country or to severe winters in the North. They were compelled to relinquish the comforts and advantages of a high level of civilization for the hardships and inconveniences unavoidable in lands where economic resources and living standards were not comparable with those at home.

In their reports on successes and accomplishments the returning missionaries acknowledge the help of God in their undertakings; when they speak of failure and frustration, they remember that with the call to work He also gives the strength and courage to overcome weariness. They report on harvest fields left unreaped for want of laborers and plead for additional workers. When their furloughs have expired, these veterans, refreshed in body and spirit, return to their stations to resume their work.

Mission boards also give hours of time to the young men and women about to set sail for the first time. These missionaries will be away from home for years. When they return, they will have changed greatly. With faith in God and obedience to His will they are moving trustfully whither the hand of Providence points, but they know hardly more than the direction in which the influence of their lives is moving. They combine remarkably youthful daring with calm consecration; they are confident of their importance in God's sight and know that each one's greatness will be measured by the faithfulness with which he will do his duty day by day; and they leave the results to Him who is sending them.

The Loyal Priesthood

There has been much stress of late on the royal priesthood of all believers. It is a blessed discovery that came out of the Bible searching of Luther and of Walther and also of one of the early laymen among the founders and fathers of our Synod.

With the precious discovery of the royal priesthood of believers comes the reminder that the royal priests, the Christians, are also loyal priests. With the privileges of the royal priesthood of the believers goes the glorious responsibility of showing forth the praises of Him who has called us out of darkness into His marvelous light. A royal priest lives his honor responsibly. He is loyal to the Word of God, watches against error in doctrine or any deviation from the clear Word of Holy Scripture, prays for others and himself and honors those royal priests who have received calls from the local congregation of royal priests to preach and to teach.

The privilege of royal priesthood is a gift of God. New Christians may pray to God through the mediation of Christ. They are not dependent upon some human priest. The Christian may preach the Gospel privately, and if called to the office of the Christian ministry also publicly. With boldness and sure confidence he may bring his thank-offerings, knowing they are acceptable for the sake of Christ, the High Priest, who died for his sins, for life, and for salvation. What a privilege!

Royal priests will be loyal priests. Never shall this gift become the cover for anti-clericalism, or for pride, or for carnal security. Priesthood implies service in the spirit of humility, service for the great High Priest, Jesus Christ.

Christianize

Regardless of world conditions, God wants us to Christianize the world, even if the Gospel is foolishness to the unconverted.

One of the most aggressive movements against Christianity is Communism. Its missionary movement reminds one of the march of Islam into Europe in the days of Luther.

Against Communism, Christians must use the same strategy which was used against paganism throughout the ages: the preaching of the Gospel to every creature. Not the sword, not the heavy arm of war, but the Gospel of Jesus Christ can change the heart of men. It alone can bring about a permanent change in the behavior of mankind. We must tell the world of God's love and forgiveness through the suffering and death of Christ. Such a message will Christianize, change, and recreate the human heart.

Make Somebody Happy

While we are busily engaged in planning holiday surprises for our loved ones, let us not overlook the Master's instructions regarding the Christian virtue of doing good.

In the Sermon on the Mount He spoke these significant words: "If ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:46.) And in the house of one of the chief Pharisees, Jesus said: "When thou makest a dinner or supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

In these words Jesus certainly does not forbid us to show kindness to our loved ones. He Himself accepted the precious ointment from Mary on the eve of His death. But He does not want us to overlook the many unfortunates who are lonely or in need. God has not ordained the Christmas Festival nor the exchange of gifts which has become a custom among us. But while we are planning to make our loved ones happy, especially poor children, let us not forget those who feel their misfortune even more keenly at this season. Let us not look for "recompense." Some people often do not give Christmas presents, but make Christmas investments, hoping by their "thoughtfulness" to get an even better gift in return. Real joy and satisfaction comes through helping those from whom we can expect no more than a cordial "Thank you and God bless you!" Look about for needy folks in your neighborhood, and make somebody happy.

Teach us the lesson Thou hast taught,
To feel for those Thy blood hath bought;
May we, where help is needed, there
Give help as unto Thee.

New Eyes

During the last 20 years, New Eyes for the Needy, a non-profit organization in New Jersey, has supplied over 70,000 needy people with prescription glasses. The group collects discarded gold and silver jewelry, sells it to a refinery, and with the proceeds provides eyeglasses, artificial eyes, and eye examinations for those who cannot afford them. What a noble work! What a blessing to those whose eyesight is impaired!

A far greater blessing, yea, the supreme blessing, the Savior bestows on those whose spiritual eyesight is defective. The eyes of man by nature are not only defective, they are sightless. The dense darkness of sin and unbelief prevent him from seeing the sunshine of God's grace. Millions grope blindly to secure helpful eyeglasses — in vain. Only Christ with His Gospel of a reconciled God can supply a repentant sightless soul with new eyes, eyes of faith. He established a New Eyes for the Needy organization, His Church, to dispense these blessings without cost. Are you a member of the group? If so, what are you doing to help others to obtain new eyes?

Weather Christians

We often hear it said that poor attendance at church is due to bad weather. Today the remark is made even more frequently that the attendance is low because of the good weather. Let a beautiful day come, and the attendance is down. The reason obviously is that people take to the open field or woodland. They feel that this might be the last good day, and it is for them a day off from work; so they are justified in getting away just this once. Before long, absence becomes habitual.

If the church has an early service, they may attend that, to "get church over with," and then rush to the hills. Such a spirit is not good either. Church attendance becomes less of an event and a mere token tribute to the idea.

Sundays on end, church attendance is thus kept low. Then come the wintry blasts, and of course the bad weather keeps one at home on Sunday morning. Have we not battled it getting to work every day? The temptation to neglect church attendance is strong.

The weather should not influence church attendance. The question is: Do we believe in the blessings of the church service? Is it important? Does it have priority in our thinking? If it is really a divine service, if it is God approaching man by means of Word and Sacrament to bless and to save, if it is an occasion for praising and serving God, and if we are sincere Christians, we cannot do otherwise than attend church regularly. Church attendance will be the most important event of the week.

Counterfeits

Counterfeits of well-known American products are being sold abroad in great quantities. Bottles labeled "penicillin" were found to have only a touch of the medicine. The rest was peanut oil. Doctors report patients suffered bad reactions. Names of reputable American manufacturers on many packaged goods were spurious. Thousands of purchasers were fooled.

Religious counterfeits are fooling millions. Even some religions labeled "Christianity" are spurious. Giving man-made decrees and so-called divine revelations equal authority with the Bible is not Christianity. The Golden Rule is not the essence of Christianity; nor is the Sermon on the Mount. Salvation by works with a dash of God's grace is not Christianity. Making conversion of a sinner dependent even in the slightest degree upon man's decision for Christ is not Christianity. Many are being duped by isms parading under the name of Christianity. "Believe not every spirit, but try the spirits whether they are of God," warns the Apostle John.

Read the Whole Letter

Suppose a son at college would receive a letter from home and would read only the last part of the letter. And suppose the father said in the first part: "I am sending you some money" and in the last part would have added several exhortations. The result is clear. The son would think that all he received from home was exhortations.

That is what happens, only infinitely worse, if we read only the last part of the Letters in the New Testament. For example, we would skip in the Letter to the Romans that beautiful chapter eight or chapter three about the grace of God and justification by faith alone. From Romans 12 and 13 we would get the impression that Christianity is all Law.

To be fair with God and ourselves, let us read the whole Letter. Much misunderstanding and even divisions in Christendom could have been avoided if certain religious leaders would not have built their theology on isolated texts and ignored the context of the whole Bible. Be as fair about reading the Bible as about a letter from a friend. Read the books of the Bible in their entirety.

Synodical Essay

(Continued from page 6)

vine. It looked, humanly speaking, as though the Christian Church were doomed once it came into conflict with so mighty a force as the Roman Empire. But after a few centuries the Church, which had no weapon but the Gospel, had triumphed, and still a little later the Roman Empire was no more. As one Church Father put it: "The blood of the martyrs was the seed of the Church."

Dare we, then, in these last times permit the fear of men, for instance, the fear of Communism, to silence the voice of the Gospel? No, indeed. We do not want to underestimate the difficulty for the flesh of the Christian if God should see fit to visit us with persecution or to compel us to preach the Gospel under the threat of persecution. But we do want to say most emphatically that it is not the nature of the Church to fold up because Satan growls. It is her nature and her task to preach the Gospel in good days and in evil days. And we must and will preach the Gospel in spite of Satan and his cohorts in all the world. If our times are, as they surely seem to be, the times of the end, God will open the doors, and the Church will enter to preach the Gospel of the Kingdom in all the world for a witness to all nations, in spite of, and, if need be, in the midst of persecution.

Threat of Materialism

More than persecution, which may help rather than hinder the Church, the Church needs to fear and battle her other foe — the foe within her own walls. That foe is materialism. The days before the end will be, as our Lord foretold, days in which materialism will sweep over a great part of humanity. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be." (Matt. 24:37 ff.)

Surely we should be deceiving ourselves if we did not recognize our age as a materialistic age. And again we should be deceiving ourselves if we did not admit that the membership of the Church Visible, also of our own Lutheran Church — Missouri Synod, is infected with this materialism. Also among us there are those who place material things ahead of the spiritual, rob God in tithes and offerings in order to keep up with the Joneses and in other ways to satisfy the flesh in its lust for material things. How else could one possibly explain the high standard of living and the low standard of Christian giving of many members in our churches?

It is easy to see that if the Church is to do her work and to accelerate her work in these last times in order that the last sign of our Lord's coming may be fulfilled, namely, that the Gospel of the Kingdom be preached in all the world for a witness unto all nations, the Church must resolutely and constantly combat the spirit of materialism in her midst, for it is the foe and death of the spirit of missions.

We who are pastors must first of all by God's grace cleanse ourselves of the materialistic spirit and learn to place spiritual things before material, eternal before temporal, in our own lives. With St. Paul we must learn to count those things that are material and temporal but dung compared with the excellency of the knowledge of Christ Jesus, our Lord, and be ready to suffer the loss of all things, if need be, for the Gospel's sake.

To the extent to which we ourselves learn to conquer our own materialistic leanings, and to place the interests of Christ and of His kingdom above every other interest, will we also succeed in leading our people to overcome their own materialistic instincts and to become truly spiritual in their outlook and their actions. The more we accomplish in this respect, the better will the Church be able to accelerate her work in these latter days.

Co-operation Necessary

Accelerated work on the part of the Church calls for close co-operation among many people. Missionary enterprises do not just happen. Before they can happen, many people pray, many people plan, many people prepare to go, many people prepare to support the venture.

Mission boards or similar groups must study the field to ascertain where the needs are greatest and where the time is ripe to place workers. But mission boards are notoriously fearful and loath to plan when they see that the work will be very expensive, as it is today and as it is likely to remain, unless treasuries are well filled and there is promise that they will continue to be well filled.

Information Needed

Therefore behind the mission boards which do the planning must stand a Church whose membership is filled with love for missions and which has shown by past performance that it will back the missionary venture with the necessary funds. This means that our pastors must acquaint their members with the mission fields and the needs of the fields in order that gifts may flow. Why should not a Christian pastor frequently discuss the mission work of his Church with his congregation, in the pulpit, in the congregational meeting, in the young people's society, in the ladies' aid, and in any other organization which he may have in his congregation?

Let us not say: "All this information about our missions and their needs is in print. The people can read it themselves." Certainly, they could read it themselves, but what percentage of our members does? The pastor who brings the facts concerning the missionary work of his Church and the needs of the field to his people regularly in a warm, evangelical manner, will find that the missionary interest of his people will grow mightily and that there will be a corresponding outpouring of gifts. A pastor who thus informs his people will find that he can then also without offense to his congregation urge his people to give as God has prospered them. He will be able to tell the poor without offense that they also should give, that Christ did not criticize the poor widow in the Temple for casting in all that she had, all her living, into the treasury, but praised her and held her up as an example to His disciples. And he will be able also to do that bold thing which St. Paul told Timothy to do, to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

If our pastors will thus inform their people of the needs and of the work and progress on the mission fields; if they will furthermore tell them what the Word of God says concerning the duty and blessedness of Christian giving; if finally they will apply to them the supreme motivation for Christian giving, as St. Paul applied it to the Christians in Corinth when he wrote to them: "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9), then the Christians of these latter times will perform at the collection basket in a manner that will give our mission boards courage to plan to expand and to accelerate the work in order that the Gospel of the Kingdom may be preached in all the world for a witness unto all nations, so that Christ may soon come and lead His Church to her heavenly home.

No Oversupply of Laborers

Hand in hand with the planning of mission boards and the offerings of Christian congregations must go the

supply of trained laborers. Not that all laborers in the Lord's vineyard need to be specially trained as pastors, teachers, and missionaries. No, being ourselves children of God gives us both the duty and the ability to testify of the faith that is in us. But when mission boards at great expense send out men into difficult fields of labor, both far and near, to do the most important work on earth, these men must be adequately trained for that work.

Just at this time our Church has a number of young men training for the ministry far in excess of the number we have ever had before, or could, humanly speaking, have absorbed in the work of our Church if we had had them. And even now the hearts of some of us are troubled, and the question is heard: "Will we again have hundreds of trained men standing idle in the market place waiting for calls when there are no calls?" Surely, it could happen again. It will happen again if we as a Church are filled with the spirit of materialism; if, in order to keep up with the Joneses, we rob God at the collection basket and let our mission treasuries run into deficits instead of keeping them filled and overflowing; it will happen again if the graduates of our seminaries are filled with visions of fine churches with Cadillacs parked in front of them instead of being filled with the love of Christ and the love of the souls for whom Christ died and who are perishing for want of the Gospel. Such men would be both unwilling and unfit to go into many of the places where the Gospel can and must be preached before the prophecy of our Lord can be completely fulfilled: "This Gospel of the Kingdom shall be preached in all the world for a witness to all nations; and then shall the end come" (Matt. 24:14).

Brethren, this is a time to give heed to the Lord's Parable of the Talents recorded in Matt. 25:14 ff.

We boast that we as a Church have had now for more than a century the five talents of the Gospel in its truth and purity in our pulpits and in our schools. And will not God expect of us above all others that we shall work with these talents for the advancement of His kingdom on earth in this eveningtime of the world, when all the signs of the end of the world have already been signally fulfilled save only this one, that this Gospel of the Kingdom shall be preached in all the world for a witness to all nations?

Must we not also confess that God has given to our local churches and to many individuals in our local churches talents of leadership, of intelligence, of education, and of money, which should all be placed into the service of the Gospel in order that souls may be gained for Christ's kingdom.

What will the Lord, the Judge of all flesh, say to us at His appearing if we, who have been favored above so many others with a pure understanding of the Gospel, bury this talent in the earth and refuse to work with it, preferring to leave to others the task of evangelizing the world? Brethren, let us put our God-given talents to work at an accelerated pace, in order that the last sign of the end of the world which yet awaits complete fulfillment may soon find it, that this Gospel of the Kingdom may be preached in all the world for a witness to all nations. Then our Lord, for whom His Church has waited now for nineteen centuries, will come and deliver her out of the woes of the last times, from war and rumors of war, from plague and famine and earthquake, from enmity and persecution, and lead her to the throne of God, where "they shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne, shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." (Rev. 7:16 f.)

Missouri and Wisconsin Synod Committees Will Meet in January

The honorable Wisconsin Synod in its special convention October 8 and 9 decided to accept the proposal of the undersigned to have a meeting on the administrative level between officials of the church bodies concerned to discuss the charges brought against our Synod. President Oscar J. Naumann met with the undersigned at Northwestern Publishing House, Wednesday, November 11, to draft plans for the meeting. The following items were agreed upon:

I. Persons attending the meeting on the administrative level shall be
   1. The Presidents and Vice-Presidents of both Synods.
   2. The District Presidents of the Wisconsin Synod and an equal number of District Presidents of the Missouri Synod.

II. Place: Northwestern Publishing House, Milwaukee, Wis.

III. Time: January 12—15, 1954. First meeting: January 12, 10:00 A. M.

IV. A neutral person, Dr. John S. Bradac of the Slovak Synod, was requested to be chairman. He has consented to serve.

V. The following topics were placed on the agenda:
   1. A factual, historical presentation of the developments toward Lutheran Unity.
   2. The *Common Confession.*
   3. Joint prayer at intersynodical conferences.
   4. The question of Scouting.
   5. The question of chaplaincies.
   6. The agreement with the National Lutheran Council *re* Communion.
   7. Missouri's negotiations with lodges and Scout organizations to "bear witness."
   8. Taking part in unionistic religious programs and activities of unionistic church federations to "bear witness."
   9. Continued negotiations with the American Lutheran Church though this body has stated that "it is neither possible nor necessary to agree on all nonfundamental doctrines" and also "contends for an allowable and wholesome latitude for theological opinions on the basis of the teaching of the Word of God."
   10. Co-operation with unorthodox church bodies in matters not in the field of externals.
   11. Unionism in the light of Scripture.
   12. Separatism in the light of Scripture.
   13. The application of Rom. 16:17 and Titus 3:10.
   14. Shall there be a free conference of Synodical Conference Lutherans for the purpose of discussing doctrine?

May the good heavenly Father graciously bless these discussions and in His mercy keep the Synodical Conference intact!

JOHN W. BEHNKEN

THE LORD WILL COME

As the leaves begin to fall,
Curling spirals one and all,
And the Northers rumors send
Through the woodlands round
the bend;

When the Artist in the sky
Brushes beauty far and nigh,
Glorious portraits of the bliss
In the heaven that is His;
Pointing creatures to behold
His benignity of old;

When the earth is waxing old
And the hearts are growing cold;
Life is jitt'ry, life is sad,
Low and high are turning mad;
Time clock's sand is waning fast,

Few the moments it may last;
Caves and crevices men seek;
"Mountains, cover us," they shriek;
Upward others, joyful, bright,
One and all the heirs of light:

Then the clarion trump will sound
Warning all the world around:
Then our blessed Lord will come
Taking home all Christendom.

St. Louis, Mo. F. W. J.

ALABAMA CONFERENCE

Alabama Lutheran Conference, consisting of 35 Negro congregations, held its 36th annual convention, August 20 to 23, at the Academy-College, Selma, Ala. Chairman P. R. Hunt spoke of the necessity of building the Kingdom in this part of the country, since the conference has established only one church for each year of existence (the Lutheran Church came to Alabama in 1916

Alabama Lutheran Academy, Classroom Building, Where Conference Was Held

through the efforts of Miss Rosa J. Young, who now teaches at the academy); but 53 of the 67 counties are without a Lutheran church. The Rev. Wm. Griffen delivered the confessional address.

The Rev. C. P. Thompson of Mansura, La., whose congregation has supplied the mission with some 15 pastors, gave the inspirational address. The undersigned read a doctrinal essay on "The Power of Baptism." Evening sessions consisted of sermons and brief essays, such as "Faith in Christ Saves," "The Christian's Service," "Hearing and Keeping God's Word," "The Lodge Evil."

Since most of the congregations have Christian day schools, supported by the Synodical Conference, considerable time was spent on Christian education. Superintendent W. H. Ellwanger in his paper, "The Standing of Christian Education," showed that the State cannot teach Christ; that its program is not Christian; and that we should have more faith in our business and move on toward self-support. — Dean R. O. L. Lynn of Immanuel Lutheran College, Greensboro, N. C., asked for more pastors. Dr. Karl Kurth, Executive Secretary of the Missionary Board, presented synodical matters, spoke about Nigerian missions, and delivered the closing address.

The conference assisted mission stations and congregations in the State to the extent of $1,150.

The Sunday school convention, meeting in connection with the annual conference, after hearing reports from Dr. Kurth on African missions and letters from Dr. H. Nau on Mohammedan missions, contributed a total of $2,123.73 for these two missions, 75 per cent and 25 per cent respectively.

Congregations interested in details may send for mimeographed copies of the proceedings gratis. A. DOMINICK

Christ-for-the-Deaf Chapel, Jacksonville, Ill., opposite the campus of the Illinois School for the Deaf, was dedicated September 13, 1953. Dr. Herman Harms preached. While The Lutheran Church — Missouri Synod holds the title to the $75,000 property, the chapel was erected with funds provided by the Central Illinois District of the Lutheran Women's Missionary League, grants by the synodical Board of Directors, a loan from the Church Extension Fund, and gifts of the Lutheran people of Illinois; Synod is trustee for the deaf children of Illinois who attend the classes which the pastor of the deaf in Central Illinois, the Rev. N. P. Uhlig, conducts. The chapel seats 200 and houses rooms for instruction and social activities. A wing serves as living quarters for the worker. About one hundred children attend Pastor Uhlig's classes, and a small local congregation of adult deaf, who worship here, endeavors to maintain the property for Synod

NEWS

An intersynodical Committee on Visualizing Luther's Catechism has completed the final filmstrip in a series of 23, produced "to offer the Church visual teaching tools."

The project, begun in 1945, as a joint effort of the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, and The Lutheran Church — Missouri Synod, required an investment of $47,000. Approximately $250,000 worth of filmstrips have been sold through Church-Craft Pictures, Inc., St. Louis. This firm, working under the guidance of the intersynodical committee, produced the 23 filmstrips. More than half the filmstrips have been sold outside the four supporting synods.

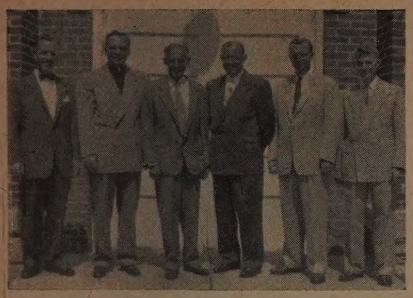
Wm. A. Kramer, assistant executive secretary of the Board for Parish Education and chairman of the intersynodical committee, represented the Missouri Synod.

The "Martin Luther" film up to November 11, a Louis de Rochmont field organization conference reported in New York, had been shown in 170 theaters throughout the U. S. to 1,500,000 people who paid admission. Attendance figures at New York's Guild Theater, which had shown the picture for nine weeks up to the time of the report, broke the attendance figures of the previous record holder for that house, "The Queen is Crowned."

Time, November 9, said "for October's big money, according to the trade sheet *Variety*," "Martin Luther" ranked seventh, ahead of many other very popular movies.

The Lutheran World Federation was the first organization to rush relief supplies to the stricken village of Kibya, a mile from the Jordan-Israel border, after 53 people were killed and many others injured in a raid October 14, Dr. Edwin Moll, director of the Near East Branch of the L. W. F., reported. From a warehouse in Jerusalem the L. W. F., according to Dr. Moll, sent four tons of flour, rice, beans, powdered milk, and eggs, as well as blankets to the stricken town of approximately 2,000 inhabitants. The federation also set up a soup kitchen and a milk center.

Dr. Joseph Simonson of Glen Cove, N. Y., presents his credentials as U. S. ambassador to Ethiopia to Emperor Haile Selassie at Addis Ababa. The new ambassador, for 22 years a pastor in the Evangelical Lutheran Church, deposited his ordination certificate with the secretary of the E. L. C. in Minneapolis, Minn., prior to leaving the U. S. Before President Eisenhower appointed Dr. Simonson to the foreign post, he was public relations secretary of the N. L. C.



At the Gerken family reunion, Ohio City, Ohio, four pastors who are the sons of the Rev. August Gerken, third from left, and one son-in-law, the Rev. Paul Foelber, right, recently gathered for the wedding of Gertrude, a nurse, to Harry Klepper, senior at Concordia Teachers College, River Forest, Ill.

Left to right: The Rev. Theodore Gerken, Salem Church, Affton, Mo.; Walter, St. John's, Rochester, Mich.; the father; Erwin, Immanuel, Puyallup, Wash.; Oscar, St. Matthew's, Walled Lake, Mich.; and Pastor Foelber, St. Andrew's, Silver Spring, Md.

Pastor and Mrs. August Gerken are the parents of nine children, all living. Ruth (Mrs. Walter Mayer) and Martha (Mrs. Harold Doellinger) reside in Marysville, Ohio; and Martin Gerken is an engineer in Valparaiso, Ind.

The Government of India wants foreign missionaries to keep themselves "entirely aloof from political propaganda" and to "carry out only social welfare and religious work," said Rajkumari (Princess) Amrit Kaur, Minister of Health and the only Christian member of the Cabinet, in an address to the International Leprosy Conference which met at Lucknow, India, in November.

Assurance that India imposes no restriction on purely religious and welfare activity of foreign missionaries was welcomed by these workers throughout India, who had felt misgivings since last April, when Home Affairs Minister Kailas Nath Katji stated the government's position that evangelism should be limited to Indian citizens, and that foreign missionaries should confine themselves to medical, educational, and social work.

Synod's work among university students was publicized in the October 19 issue of *Time*, which commented: "College, for many an old-time minister, was where his young people lost their faith. And this was just true enough for those experiment-minded conservatives, the Missouri Synod Lutherans, to see what they could do about it. What they did has grown into a chain of churches as live-wire and enthusiastic as any in the country, with congregations made up entirely of college students.

"The movement began to pick up headway in 1940, when the Missouri Synod appointed Dr. Reuben William Hahn executive secretary of the Student Service Commission in Chicago. Today, the commission directs study groups on more than 1,000 campuses; on 32, Lutheran students have their own chapels." (See October 13 WITNESS, "New Student Chapels and Centers," by Dr. Hahn.)

The *Time* article called attention to the program of Calvary Lutheran Chapel on the campus of the University of Wisconsin, where the Rev. Edward Wessling is pastor.

Executive Director Werner Kuntz of Synod's Board of World Relief, 3919 John R St., Detroit 1, Mich., reported that by mid-November the clothing

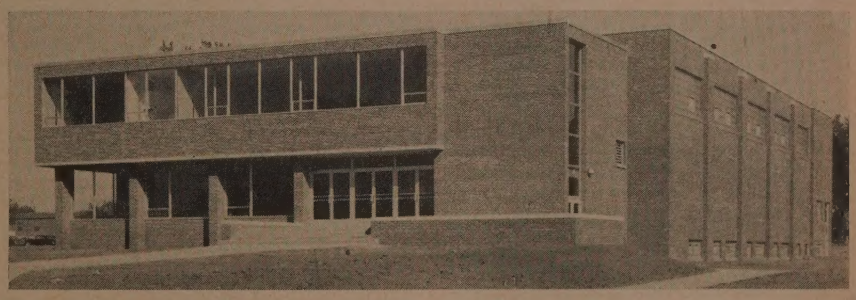
Patients at Rennie's Mill Camp, Kowloon, Hong Kong, tuberculosis ward, October, 1953. Robert Kan, Bible school student, himself ill with the disease, conducts classes and services for these people

collection in pounds approached the half-million mark. Cash receipts, needed to handle and ship the clothing and to purchase food and medicines, are coming in generous amounts. By Christmas almost all congregations throughout Synod will have responded to help alleviate the suffering among the more than 50,000,000 homeless, suffering, and penniless refugees in Germany, Korea, Hong Kong, Japan, and Palestine — countries to which clothing shipments have been made. Lutheran farmers in Montana and the Midwest have sent 15 freight-carloads of wheat, destined for Germany, Austria, Palestine, and India.

In Berlin, to which thousands of refugees, predominantly Lutheran, continue to escape from behind the Iron Curtain, Synod has helped establish and maintain three separate refugee centers, staffed by fellow Lutherans. To Hong Kong, Synod has sent funds for the repair of mission buildings damaged by the September typhoon; it has also shipped food and medicines for the hungry and suffering refugees from the Bamboo Curtain areas. Tuberculosis is widespread among the refugees in the Orient.

Bishop Sigurgeir Sigurdsson, 63, of the Evangelical Lutheran State Church of Iceland, died of a heart attack at his home in Reykjavik, November 13.

After studying theology at Reykjavik and later in Scandinavia and England, he served the Evangelical Lutheran Church in Safjordur from 1917 until he was elected bishop in 1939. As the only bishop in Iceland, he was responsible for the country's 281 parishes, totaling more than 130,000 members, or about 98 per cent of the population.



LUTHERAN MEMORIAL CENTER, ST. PAUL, MINN.

The new gymnasium and auditorium on the campus of Concordia College, St. Paul, Minn., was dedicated October 18 to the glory of God and the memory of Lutheran men and women who made the supreme sacrifice in World Wars I and II. The new Lutheran Memorial Center marks the culmination of plans of laymen and pastors who wished to provide a memorial that would be useful to the college and to the membership of the Minnesota District. A total of $360,000 was collected from offerings, primarily from the District, which had authorized the project at its 1945 convention.

The building, 160′×91′, is of contemporary design. The gym roof is supported by rigid arches. Walls are masonry with acoustical tile on the inside. Red face brick is on the outside. There is room for a full basketball court plus two practice courts. Courts for volleyball and badminton are also marked on the wood parquet floor. Seating capacity for games is 1,200, and 2,000 to 2,500 for conventions, rallies, and concerts.

The 22′×50′ stage has rooms on each side for pipe installations for an auditorium-type pipe organ, which will be installed later. Above the foyer are a lounge, a kitchen, and a committee room. Team locker rooms, men's and women's locker rooms, and a training room are in the basement. Space for eight bowling alleys and a bowlers' locker room is also available.

Dr. Martin J. Neeb, Executive Secretary of the Board for Higher Education, preached at the dedicatory service; the Rev. W. A. Poehler, president of the college, performed the rite of dedication; the Rev. Otto H. Kohn, chairman of the L. M. C. Committee, officiated; and the Rev. H. A. Gamber, District President, on behalf of the District presented the building to Dr. Neeb, representing Synod.

BOOKS

Growing in Christ: An Exposition of Luther's Small Catechism. Illustrated by George Kuhasz and Harry Tillson. Concordia Publishing House, St. Louis, Mo., 1953. 296 pages, 5½×8. $1.50. Workbook, $ .50.

Pastors and teachers of religion have waited long for a simplified catechism of this type, one that can be used with children between the ages of ten and twelve and even in the first year of the confirmation class. The long wait has been amply rewarded by the appearance of this book, the first really attractive catechism published by our Synod. The many illustrations are dignified, specific, and, what is especially commendable, intelligible to the pupil. They are in no sense merely decorative.

The text of the 36 units has been arranged around a uniform pattern: a Bible story, Bible reading, Bible teaching, questions and answers, word study, hymn stanza, prayer, and "What this means to me." By this arrangement the instructor can easily integrate the various approaches to Christian instruction. One advantage is that he will be able to plan his lessons for an inductive presentation and so encourage better pupil participation.

We feel certain that this is a book that children will find most delightful. Parents will enjoy the concrete language and find it a pleasant medium to encourage a better appreciation and understanding of Luther's Catechism.

The brief biography of Luther and the collection of prayers will prove very useful.

A workbook bearing the same title as the text is a welcome help to the teacher and the pupil. ARTHUR C. REPP

The Lutheran Annual for 1954. Edited by O. A. Dorn, Armin Schroeder, and E. J. Saleska. Concordia Publishing House, St. Louis. 320 pages. 50 cents.

No Missouri Synod family can afford to be without this Lutheran service directory. New features: 27-page daily memorandum section, with short stories, poems, bits of wisdom and information on alternating pages; 18-page directory of elementary schools in the Missouri Synod, with list of teachers. Contains complete list and addresses of all synodical officials, boards, agencies, organizations, professors, pastors, teachers, missionaries; also lists of pastors and teachers of the Wisconsin, Norwegian, and Slovak synods. The station directory gives the name and location of Synodical Conference Lutheran churches. Every congregation should have a large supply of these annuals on hand. Know your Church!

God's Answers to Modern Problems. A Study Guide for Habakkuk. By Rudolf Norden. 30 pages. Concordia Publishing House, St. Louis, Mo. Paper, 25 cents.

Another "Books of the Bible" series for adult Bible classes. Applies the Prophet's message to modern personal, national, and world problems. Discusses such matters as "Why Does God Permit Evil?" "Divine Answers to Man's Questions," "How God in Wrath Remembers Mercy." Enough material for three class sessions. Helpful for private study of the Prophet.

Christmas. Edited by Randolph E. Haugan. 67 pages. Augsburg Publishing House, Minneapolis, Minn. Paper, $1.25; cloth, $2.50.

The 23d American Annual of Christmas Literature and Art maintains the high standards which the volume has established. St. Luke's and St. Matthew's Christmas records, "The Bells of Christmas," a Christmas Eve story of old Ukraine, an account of Danish Christmas plates, "The Christmas Story in Art," "Christmas Greens and Flowers," carols, and poetry — all beautifully illustrated — make the annual a welcome gift.

Christmas Chimes. 1953. By Lyle Paulsen. Lutheran Publishing House, Blair, Nebr. 58 pages. $1.00.

This 33d volume of the Christmas annual of the Luther League of the United Evangelical Lutheran Church contains Christmas stories — one of special interest on the singer Marian Anderson — poems, meditations, and full-page illustrations. Excellent for gift purposes.

Sing a Song of Christmas. Illustrated. Augsburg Publishing House, Minneapolis, Minn. Ten cents each.

Six popular Christmas songs from Austria, Germany, France, England, Czechoslovakia, and Sweden. For each there is an illustration, a four-voice musical arrangement, and a brief sketch of the festival observance in that country, A thing of beauty.

American Folk Songs for Christmas. By Ruth Crawford Seeger. Doubleday & Company, Inc. Garden City, N. Y. 80 pages. $3.00.

The songs in this collection by a noted music educator and authority on folk music were sung by people long before Santa Claus and the tinsel-trimmed fir tree put in their appearance. Early Americans were fully aware of the significance of the story of the Babe of Bethlehem. There is much Gospel in these old songs. Illustrations add to the charm of the book.

Lutheran Church Calendar. Prepared by Arthur Carl Piepkorn. Ashby Printing Co., Erie, Pa. Single copies: 50 cents; in quantities, 21 cents per copy.

The popular church-year wall calendar, with each date in the proper liturgical color. The reverse side of each month has valuable material on the church year, also suggested hymns for each service, with reference to the *Common Service Book* and the *Lutheran Hymnal* and *Liturgy*.

My Good Manners Book. By William and Vivian Lessel. Illustrated by Betty Wind. Concordia Publishing House, St. Louis. 24 pages. 25 cents.

The "why" of good manners for home, school, church, social relationships, and sports. Based on Bible teachings. Parents, if you have a manners problem with your children, this booklet will help you to solve it. Every child, 6 to 16, should have his personal copy.

Child's Christmas Chimes. By Helena Gebuhr Ludvigsen. Illustrated. Lutheran Publishing House, Blair, Nebr. 64 pages. 50 cents.

Twenty-seven Christmas stories about trees and plants. Attractive book for the little folks to find under the Christmas tree.

With Christ in the School of Prayer. By Andrew Murray. Fleming H. Revell Company, Westwood, N. J. $1.25.

This book leads the reader into the school of prayer with Christ. In simple, straightforward language the author discusses all the passages in the Gospels in which Christ speaks of prayer, plus a few passages from the Epistles. No Christian, pastor or layman, can read this book without profiting from it for his own prayer life. Andrew Murray, a Reformed pastor in South Africa, lived during the latter part of the 19th century. He was known to his contemporaries as a man of prayer.

FRED KRAMER

DEATHS

George Henry Kase (July 12, 1879, Huntington, Ind., to Sept. 12, 1953, Cincinnati, Ohio), son of Henry and Wilhelmina Kase; graduated from Concordia College, Fort Wayne, and in 1902 from Concordia Seminary, St. Louis; served four congregations in South Dakota, with headquarters at Milbank; in 1912 accepted a call to Emanuel Church, Tipton, Ind.; from where he also organized Our Redeemer, at Kokomo, Ind. At the call of the Central District Mission Board he came to Cincinnati in 1921 and established Our Redeemer Congregation at Silverton, a suburb; also served as Protestant pastor for public institutions in Cincinnati; began preaching to the Negroes in the West End in 1922, and organized Immanuel Church in 1924; from 1925 to 1947, when he retired because of ill health, served full time as institutional chaplain for our Lutheran Federation and for the Protestant Council of Churches. He is survived by his widow, the former Bertha Knipp of Huntington, Ind., whom he married in 1904, and four children: George, Edward, Lorene (Mrs. W. C. Leberecht), and Raymond.

Funeral services were held at Redeemer Church, which Pastor Kase had founded and of which he was still a communicant member. The undersigned officiated and extended condolences from the Central District. Pastors of the tri-state area served as honorary pallbearers and brought a brief message through their chairman, the Rev. Walter Fehrmann.

MARTIN H. ILSE, JR.

J. A. William Wiersig (April 12, 1881, Town Sherman, Sheboygan, Wis., to October 13, 1953, Lincoln, Nebr.), son of Robert and Charlotte Standan Wiersig; graduated from Teachers' Seminary, Addison, Ill., 1904. Throughout the 48 years of his teaching career he was also active in the Walther League and served several terms as member of the Board of Directors of the Iowa District.

He taught in Bridgeport, Conn.; Brighton, Colo.; San Francisco, Calif.; Fort Dodge, Iowa; Long Prairie, Minn.; and Lincoln, Nebr. After recuperation from illness he served as vacancy teacher for a year each at Hannibal, Mo.; Cole Camp, Mo.; Snyder, Nebr.; Rosemont, Minn.; and Waverly, Iowa. In his retirement he lived at Lincoln, Nebr.

In 1905 he married Anna Schaefer of Alva, Okla. This union was blessed with two children: Gertrude (Mrs. August Klammer, Colorado Springs, Colo.) and Martin, pastor of St. Paul's, Garden City,

Calif. After a lengthy illness his wife died in 1922. In 1923 he married Alma Buch of Luzerne, Iowa, who with his two children survives him.

Funeral services were held in Immanuel Church, Lincoln, where his pastor, the Rev. W. J. Roesler, officiated. At Luzerne, where the body was taken for burial, his two nephews, Pastors R. J. Torgler and A. H. Semmann, officiated in the home and in the church, the former preaching the sermon on Rev. 7:9-17. The Rev. Fred Voigtmann of Luzerne read the committal rites. A. H. SEMMANN

Paul John Reith (December 22, 1907, Concordia, Mo., to October 30, 1953, St. Louis, Mo.), son of Fritz and Margaret Meyer Reith; graduated St. Paul's College, Concordia, Mo., 1927; Concordia Seminary, St. Louis, 1931; M. A., University of Southern California, 1947; he had completed his residence requirements for the Ph. D. degree at the University of Southern California. He also did graduate work at Washington University, St. Louis.

Served Emmanuel, Dresden, N. Dak.; St. Paul's, Falls City, and Grace, Fairbury, Nebr.; and Emmanuel, Los Angeles, Calif.; member, Mission Board of Southern California District; since 1948 instructor in speech, Concordia Seminary, St. Louis.

In 1937 he married Alma Norden of Howells, Nebr., who with two sons, Robert and Dennis, survives him.

At the funeral service held in the seminary chapel, November 2, Pres. Alfred O. Fuerbringer preached; the Rev. David Schuller officiated; and Dr. R. R. Caemmerer spoke for the Board of Control, faculty, student body, and officials of Synod. In a service, November 3, at Concordia, Mo., the undersigned preached, and Dr. L. W. Spitz spoke for the faculty and students of the St. Louis Seminary. Interment was in the cemetery of St. Paul's Church, Concordia, Mo. O. E. HEILMAN

Announcements

Ordinations and Installations

PASTORS

Installed:

Albrecht, Martin W., Lake Park Congregation, Racine, Wis., by J. F. Boerger, Sr., Nov. 8.
Benning, Carl E., Immanuel, Lost Prairie, Ill., by M. H. Clausen, Oct. 4; Trinity, Conant, Ill., by J. Mueller, Oct. 11.
Dommer, Marxen W., Our Savior, Aberdeen, S. Dak., by Edgar H. Streufert, Nov. 8.
Eberbach, Fred, Immanuel, Harrold, S. Dak., by Paul H. Sohn, Nov. 1.
Ernst, Alfred H., St. John, Scottsbluff, Nebr., by Robert W. Harms, Nov. 8.
Goehner, Edward C., Trinity, Miles City, Mont., by Pres. Paul M. Freiburger, Nov. 1.
Heins, John, Immanuel, near Seward, Nebr., by Martin Yauk, Nov. 1.
Johannes, Walter C., Trinity, Washington, Iowa, by Lester C. Peter; St. John, Wellman, Iowa, by E. H. Grummer, Nov. 1.
Knippa, Erich, Immanuel, Pottsville, Tex., by Louis O. Hemmann, Nov. 1.
Kollmeyer, Arthur T., St. Paul, Wallis, Tex.; Trinity, Rosenberg, Tex., by O. C. Schroeder, Nov. 1.
Kristo, Arne P., Port Credit, Ont., Can., by Pres. H. G. Kleiner, Oct. 25.
Lade, Alvin R., Christ, near Wathena, Kans., by Theo. G. Schoech, Nov. 1.
Mennen, Roswell E., Zion, Bogalusa, La., by John F. Nau, Nov. 1.
Niemoeller, Lewis C., co-pastor in Trinity, Springfield, Ill., by Martin H. Sommerfeld, Oct. 11.
Schade, E. W., Trinity, El Paso, Ill., by H. J. Reinking, Nov. 1.
Schedler, Herman, Trinity, Athens, Wis., by Carl F. Luedtke, Nov. 8.
Schulz, Aaron, Immanuel, near Cecil, Wis., by Harry E. Wians, Nov. 1.
Siegel, Paul F., Immanuel, Natoma, Kans., by V. W. Brack, Nov. 1.
Strothmann, Otto F., Immanuel, Gowanda, N. Y., by A. Puscheck, Oct. 25.
Wageman, Harold, Christ, Sheboygan; Good Shepherd, Sheboygan, Wis., by H. J. A. Bouman, Oct. 25.
Weinhold, Ralph, Christ Memorial, Madison, Wis., by Ed. H. Schmidt, Nov. 1.
Winterstein, O. G., Immanuel, New Plymouth, Idaho, by Theo. Brackman, Nov. 1.
Witt, Raymond H., St. Stephen, Chicago, Ill., by Oscar Fedder, Nov. 8.

TEACHERS

Installed:

Abraham, Edgar A., St. Paul, Leavenworth, Kans., by Leo J. Fenske, Aug. 23.
Elser, David, Faith, Tucson, Ariz., by R. Buck, Sept. 27.
Moderow, LeRoy E., Lutheran Child Welfare Association, Addison, Ill., by R. A. Marquardt, Aug. 30.
Walther, Fred J., St. Paul, Unionville, Mich., by A. W. Wilkening, Nov. 1.

Ground Breaking

Harbor City, Calif. St. Matthew, parish hall and school, Nov. 1.
Loves Park, Ill. Concordia, church, Aug. 30.

Cornerstone Laying

Cahokia, Ill. Mount Calvary, church, Nov. 1.
Maplewood, Mo. Concordia, church, Sept. 27.
Springfield, Ill. Trinity, school and parish building, Oct. 25.
Venice, Calif. First, church, Nov. 1.

Dedications

Amherst, Wis. St. Paul, rebuilt and enlarged church, Nov. 1.
Burley, Idaho. Zion, chapel, Oct. 18.
Fort Lauderdale, Fla. Trinity, Kindergarten building, Nov. 8.
Harvard, Ill. St. Paul, enlarged and remodeled church, Nov. 8.
Salem, Oreg. St. John, new church, Oct. 25.
Tuscaloosa, Ala. University, new church, Oct. 11.
Valley City, Ohio. St. Paul, church addition and parish hall, Oct. 18.

Anniversaries

Ellsworth, Kans. St. Paul, the 75th, Nov. 8.
Hales Corners, Wis. Holy Cross, the 25th, Nov. 15.
South Euclid, Ohio. St. John, the 100th, Sept. 26.

Official Notice

Rev. Wayne E. Thomsen has severed his connection with The Lutheran Church — Missouri Synod by accepting a call into another synod. — ARMAND E. MUELLER, *President*, Southern California District.

Election Result

The Rev. Edward Mahnke has been called as professor of Practical Theology, Concordia Seminary, St. Louis, Mo. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Acceptance of Call

President Arthur Klinck of Concordia Teachers College, River Forest, Ill., has accepted the call to the Department of Historical Theology at Concordia Seminary, St. Louis. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Call for Nominations, Concordia Teachers College, River Forest, Ill.

With the approval of the synodical Board for Higher Education, the Board of Control of Concordia Teachers College herewith urges the congregations of Synod to nominate suitable candidates for the associate professorship left vacant by the retirement of Prof. Theodore Kuehnert to modified service.

The new professor is to serve primarily in the field of Education and should also be qualified to teach in another area as the needs of the college may require. He should therefore have earned at least a Master's degree or its equivalent. He must be a man of some field experience, theologically sound, and apt to teach.

All nominations and communications regarding them are to be in hands of the undersigned by January 5, 1954. — ERWIN L. PAUL, *Secretary*, Board of Control, Concordia Teachers College, River Forest, Ill.

Call for Nominations

The election of a professor for the Department of Homiletics at Concordia Seminary, St. Louis, has been postponed, and the congregations of Synod are asked to nominate additional candidates whose names are to be added to the list published in the October 13 issue of the LUTHERAN WITNESS. These additional nominations are to be in the hands of the undersigned by January 15, 1954. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Changes of Address

Pastors:

Bartsch, Edward A., 2639 North 14th St., Milwaukee 6, Wis.
Beck, John H., R. 4, Hutchinson, Minn.
Bertram, Arnold H., 610 W. Sixth St., Storm Lake, Iowa
Bublitz, Frederick W., em., James Apts., 14 South M St., Lake Worth, Fla.
Buck, Paul F., em., 144 Platt St., Eau Claire, Wis.
Cordes, Robert F., 116 S. Grange Ave., Sioux Falls, S. Dak.
De Laney, Theodore, 647 Masonic St., San Francisco 17, Calif.
Dommer, Marxen, 803 N. Lincoln, Aberdeen, S. Dak.
Eberbach, Fred, Harrold, S. Dak.
Ehlers, James, 1931 South 46th St., Omaha, Nebr.
Friedrich, Edwin A., Rushford, Minn.
Gohdes, Melvin, 306 W. Erie, Missouri Valley, Iowa
Grunow, William P., 184 Devonshire, San Lorenzo, Calif.
Hensel, Phil G., 728 N. Ninth St., Manitowoc, Wis.
Hauser, John, Sebeka, Minn.
Holt, Wilbert, 232 Tai Po Road, Kowloon, Hong Kong
Kollmeyer, A., Box 849, Rosenberg, Tex.
Kuhn, Chaplain Gerald E., 218 Wonsan Drive, De Luz Homes, Oceanside, Calif.
Lautenschlager, A., 1851 94th Pl., Los Angeles 47, Calif.
Lossner, Walter M., 1370 Euclid Ave., San Diego 14, Calif.
Luecke, O. W., Sr., em., 1804 N. Green St., c/o A. L. A. C., Selma, Ala.
Lutz, M. J., Meenangadi, P. O., S. Malabar, India
Maas, A. J., P. O. Box 1550, Redding, Calif.
Malueg, Emanuel, em., 130 Lincoln St., Antigo, Wis.
Mennen, R. E., 605 Superior Ave., Bogalusa, La.
Miller, Robert, 12713 Wesley, Wyandotte, Mich.
Mueller, Otto H., Box 307, Herington, Kans.
Nahnsen, Charles A., P. O. Box 726, Red Bluff, Calif.
Niermann, Henry W., 1817 Converse Ave. Cheyenne, Wyo.
Pape, Arthur, P. O. Box 368, Lone Wolf, Okla.
Sawhill, L. W., R. 2, Wolverton, Minn.
Schoech, Chaplain Oscar W., Hdq. IX Corps, APO 264, c/o PM San Francisco, Calif.
Seide, Prof. Roberto, Caixa Postal 10, Santa Rosa, R. G. S. Brazil, S. A.
Soeldner, O. Arnold, Franklin Ave. and Marklin Way, Des Moines, Iowa
Stahmer, Henry D., Churdan, Iowa
Swigart, Philip F., 3809 E. Indian School Rd., Phoenix, Ariz.
Wehrspann, Leo, 314 Second Ave., Audubon, Iowa
Wille, Emilio, Cachoeira, Bonita Cangucu, R. G. S., Brazil

Teachers:

Albers, Eric A., 1812 North 17th, Milwaukee 5, Wis.
Bahr, Edward F., 3336 W. Columbus, Chicago, Ill.
Buelow, John F., 81 Madison, Wellsville, N. Y.
Dammann, Dean, 711 East 24th, Houston, Tex.
Doering, Arnold E., 1226 W. Logan St., Freeport, Ill.
Firnhaber, W. C., Osmond, Nebr.
Fischer, Robert W., 2920 Locust, Denver, Colo.
Kasten, C. E., em., 1108 Fowler, Evanston, Ill.
Kruse, Eugene, R. 2, Hebron, Nebr.
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